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APPENDIX

TO A

CHARGE,

DELIVERED TO THE

CLERGY

OF THE

DIOCESE OF DURHAM,

AT THE

PRIMARY VISITATION

OF THAT

DIOCESE,

IN THE YEAR MDCCXCII.

Rivington BY

SHUTE, LORD BISHOP OF DURHAM.

LONDON:

PRINTED BY T. RICKABY;

AND TO BE HAD OF

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MDCCXCIV.

BRITISH MUSEUM

APPENDIX.

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No. II.

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APPENDIX.

No. I.

DIRECTIONS *relating to* ORDERS, INSTITUTIONS, *and* LICENCES *in the Dioceſe of Durham.*

DIRECTIONS *with reſpect to* ORDERS.

THE Papers which the candidate muſt ſend to the Biſhop are,

1. A SIGNIFICATION of his name and place of abode, with that of the neareſt poſt town, and of his intention to offer himſelf for the holy order of Deacon or Prieſt.

2. A LETTER teſtimonial of his good life and behaviour for the three laſt years, from his college; or, if he is not of either Univerſity, from three beneficed Clergymen, according to the form here ſubjoined; to be counterſigned (if they are not of this Dioceſe) by the Biſhop of the Dioceſe wherein they are beneficed.

3. A CERTIFICATE of his age from the regiſter-book, under the hands of the Miniſter and Churchwardens of the pariſh where he was born.

4. A CERTIFICATE,

4. A CERTIFICATE, if educated at either of the Univerſities, of his having attended the Divinity Lectures of the Regius Profeſſor at Oxford; or of the Norriſian Profeſſor at Cambridge.

5. A SUFFICIENT Title; which muſt be either a preſentation to ſome Living in this Dioceſe, or a nomination to ſome Cure therein, according to the form here ſubjoined; and in the latter caſe, accompanied with a letter from the Incumbent to the Biſhop, aſſigning his reaſons for wanting a Curate.

6. IF the Candidate is not of either Univerſity, or has left it any conſiderable time, he is likewiſe to produce a certificate of publication having been made in the church of the pariſh where he reſides, on a Sunday, at leaſt one month before the Ordination, of his intention to offer himſelf for Holy Orders, according to the form here ſubjoined.

7. IF the Candidate comes for Prieſt's Orders, he muſt ſend or bring with him his Deacon's Orders.

8. IF the Candidate remains on the Curacy, which was his title for Deacon's Orders, a letter from his Rector or Vicar, atteſting

teſting this, will be a ſufficient title. But if, ſince he was ordained Deacon, he has removed to another Cure, a freſh title in the uſual form is neceſſary.

FORMS *referred to in the foregoing* DIRECTIONS.

FORM *of a* LETTER TESTIMONIAL *for* ORDERS.

To the Right Reverend Father in God, SHUTE, by Divine Providence, Lord Biſhop of Durham.

WHEREAS our beloved in Chriſt, A. B. hath declared unto us his intention of offering himſelf a Candidate for the Holy Order of Deacons (*or* Prieſts); and, for that end, hath requeſted of us a letter teſtimonial of his life and good behaviour; We, therefore, whoſe names are hereunto ſubſcribed, do teſtify that we have perſonally known the life and behaviour of the ſaid A. B. for the ſpace of three years laſt paſt, and that he hath, during that time, lived piouſly, ſoberly, and honeſtly; applied himſelf diligently to his ſtudies; and hath not at any time (as far as we know or believe) maintained in writing, or otherwiſe, any opinion contrary to the doctrine or diſcipline of the Church of England. And, moreover, We do believe in our conſciences, that the ſaid

A. B.

A. B. is worthy to be admitted to the Holy Order of Deacon (*or* Prieſt). In Teſtimony whereof, we have hereunto ſet our hands, this day of

in the year of our Lord

Form *of a* Title *for* Orders.*

To the Right Reverend Father in God, SHUTE, by Divine Providence, Lord Biſhop of Durham.

THESE are to certify your Lordſhip, that I, A. B. Rector (*or* Vicar) of in the county of and your Lordſhip's Dioceſe of Durham, do hereby nominate and appoint C. D. to perform the office of a Curate in my Church of aforeſaid, if your Lordſhip ſhall approve thereof; and I do promiſe your Lordſhip, that I will allow him the yearly ſum of for his maintenance in the ſame, and continue him, with your Lordſhip's approbation, to officiate in my ſaid Church, either until he ſhall be provided with ſome eccleſiaſtical preferment, or your Lordſhip ſhall, for any fault by him committed, think fit to remove him from the office aforeſaid. And I do ſolemnly declare, that I do not fraudulently give this certificate only to entitle the ſaid to receive Holy

* This form, omitting the laſt clauſe, may be uſed for the nomination of a ſtipendiary Curate.

Orders,

Orders, but with a real intention to employ him in my ſaid Church, according to what is before expreſſed: as witneſs my hand, this day of in the year of our Lord

FORM *of a* CERTIFICATE *of* PUBLICATION *in the* CHURCH.

WHEREAS *E. F.* of this pariſh, intends to offer himſelf a Candidate for the Holy Order of Deacons (*or* Prieſts) at the enſuing Ordination of the Lord Biſhop of Durham, at on the day of next; This is to give notice, that if any perſon can ſhew ſufficient cauſe, juſt impediment, or notable crime, for which the ſaid *E. F.* ought not to be admitted to that Holy Order, he may now declare the ſame, or give notice thereof to the Biſhop of Durham.

THE above notice was publicly read in the pariſh-church of in the county of during the time of divine ſervice, on Sunday, the day of 17 and no objections were made.

Witneſſes,

Rector.
Vicar.
Curate.
} Churchwardens.

ALL theſe inſtruments neceſſary for orders muſt be ſent to the Biſhop at leaſt twenty days before the day of ordination; and, if by the poſt, in covers not exceeding two ounces weight. If the papers are not ſent in time, it may be too late to correct miſtakes, and the Candidate will be diſappointed of his ordination.

THE Clergy of this Dioceſe are ſolemnly entreated to be very careful and conſcientious in ſigning teſtimonials, and not to conſider them as mere matters of form. They are in general the only means of learning the moral characters of the perſons concerned; and if Biſhops are miſled in ſo material a point, the conſequence to religion muſt be very fatal, and the guilt of thoſe who deceive them very great.

As ſome perſons have offered themſelves for Curacies who have never been ordained; others with falſe letters of orders; and others of immoral characters; it is moſt earneſtly recommended to the Clergy not to accept a Curate from another Dioceſe, without previouſly tranſmitting to the Biſhop of this, an authenticated teſtimonial from the Biſhop or Ordinary from whence he comes, and his letters of orders.

DIRECTIONS *for* INSTITUTION.

Before Inſtitution.

THE Preſentation to be tendered to the Biſhop, and left with him to be conſidered.

THE Orders of Deacon and Prieſt to be exhibited to the Biſhop, according to the 39th canon.

A TESTIMONIAL of the good life and behaviour of the perſon preſented, according to the 39th canon, and the form here ſubjoined: and if he bring a teſtimonial from another Dioceſe, it muſt be counterſigned by the Biſhop of that Dioceſe.

After Inſtitution.

IT is neceſſary for the perſon inſtituted to compound for his firſt fruits, at the office of Firſt Fruits in the Temple, according to ſtat. 26 Hen. VIII. c. 3. § 2, unleſs it be a Living that is diſcharged, either as being a Vicarage not exceeding 10l. a year; or a Rectory not exceeding 6l. 13s. 4d. a year, in the King's Books,

and

and ſo diſcharged by 1 Eliz. c. 4. § 29, or as not exceeding 50l. a year, clear value, and ſo diſcharged by ſtat. 5 Anne, c. 24. § 1.

To pay the tenths at the office in the Temple, every year before the end of April, unleſs the living is diſcharged by the ſtat. 5 Anne, as being under 50l. a year, clear value.

To carry the mandate of induction to the proper officer; to the Archdeacon, or other perſon to whom it is directed; and upon induction to receive a certificate from the perſon who inducts.

To read in the church the morning and evening prayer, and declare his aſſent and conſent thereto within two months after induction, unleſs diſpenſed with by the Ordinary upon ſome lawful impediment, according to the ſtat. 13 and 14 Car. II. c. 4. § 6. and in that caſe within one month after the impediment is removed.

And, if it be a Benefice with Cure, to read the Thirty-nine Articles, in the time of divine ſervice, with a declaration of his unfeigned

unfeigned aſſent thereto, within two months after induction, by ſtat. 13 and 14 Car. II.; but by ſtat. 23 Geo. II. c. 28, if the Thirty-nine Articles are read at the time of reading the morning and evening prayer, it is ſufficient.

To make in the church during divine ſervice, within three months after inſtitution, the declaration that he will conform to the liturgy of the church of England, as it is now by law eſtabliſhed; and to read the Biſhop's certificate of having made and ſubſcribed it, unleſs diſpended with; (*i. e.*) any diſpenſation granted with reſpect to reading the morning and evening prayer, will, by ſtat. 23 Geo. II. extend to the declaration of conformity.

To take the oaths within ſix months after inſtitution, either in one of the courts in Weſtminſter Hall, or at the General Quarter Seſſions of the county, city, or place, where he ſhall reſide.

CERTIFICATE

CERTIFICATE *of* INDUCTION.

WE whoſe names are underwritten do hereby certify and declare, that *A. B.* Rector of *C.* within the Dioceſe of *D.* in the county of *E.* was in the preſence of us inducted into the actual and corporal poſſeſſion of the church of *C.* aforeſaid, together with all the rights, profits, and appurtenances thereunto belonging, by *F. G.* Rector of *H.* on the day of in the year of our Lord by virtue of certain mandatory letters under the hand and ſeal of Biſhop of [or *I. K.* Archdeacon of *L.* in the ſaid Dioceſe] and directed to all and ſingular the Clerks, &c. &c. And all this we promiſe to teſtify upon our oaths, if at any time we ſhall be lawfully thereunto required. In witneſs whereof we have hereunto ſet our hands, this day of in the year of our Lord

CERTIFICATE *of having read the* COMMON PRAYER, *made the* DECLARATION, *&c. &c.*

WE whoſe names are underwritten do hereby certify and declare, that *A. B.* Rector of *C.* within the Dioceſe of *D.* and county of *E.* did, on the day of in the year of our Lord being the Lord's day, read in his pariſh church aforeſaid, *openly*, *publicly*, *and ſolemnly*, the morning and evening prayers appointed to be read by and according to the book entitled, "The book of Common "Prayer, and Adminiſtration of the Sacraments, and other Rites "and Ceremonies of the Church, according to the uſe of the "Church of England, together with the Pſalter or Pſalms of "David, pointed as they are to be ſung or ſaid in Churches; "and the Form and Manner of making, ordaining, and conſe-"crating of Biſhops, Prieſts, and Deacons," at the time thereby appointed; and after ſuch reading thereof did *openly* and *publicly*, before the congregation there aſſembled, declare his unfeigned aſſent and conſent to the uſe of all things therein contained and preſcribed in theſe words following: "I *A. B.* do

"here

" here declare my unfeigned aſſent and conſent to all and every " thing contained and preſcribed in and by the book entitled " The Book of Common Prayer, and Adminiſtration of the " Sacraments, and other Rites and Ceremonies of the Church, " according to the uſe of the Church of England, together with " the Pſalter or Pſalms of David, pointed as they are to be ſung " or ſaid in Churches; and the Form or Manner of making, " ordaining, and conſecrating of Biſhops, Prieſts, and Deacons :" *Alſo* that he did *publicly* and *openly* on the day and in the year aforeſaid [if it be done on the same day; but if it be done on any other day, then the same muſt be set forth accordingly, or it may be certified ſeparately in a ſeparate certificate] in the pariſh church aforeſaid, in the preſence of the congregation then aſſembled, in the time of divine ſervice, read a certificate under the hand and ſeal of the Right Rev. Father in God the Lord Biſhop of Durham, in theſe words following *(here inſert the very words of the Certificate)* and immediately after the reading thereof, at the ſame time, and in the ſame place, the congregation aforeſaid being then and there preſent, did read the declaration or acknowledgment contained in the ſaid certificate, to wit, " I " *A. B.* do declare, that I will conform to the Liturgy of the

" Church

" Church of England, as it is now by law eſtabliſhed." And laſtly, that he did, on the day and in the year aforeſaid, read the articles of religion, commonly called the XXXIX Articles, agreed upon in convocation, in the year of our Lord one thouſand five hundred ſixty and two, in the pariſh church aforeſaid, in the time of common prayer there, and did declare his unfeigned aſſent thereunto. And theſe things we promiſe to teſtify upon our oaths, if at any time we ſhall be lawfully thereunto required. In witneſs whereof we have hereunto ſet our hands this day of in the year of our Lord

For a LICENCE *to a* CURACY.

A nomination from the patron, or, in the caſe of a temporary cure, from the Incumbent, muſt be brought or ſent to the Biſhop; in the latter caſe, the ſalary propoſed to be allowed according to the form here ſubjoined, muſt be expreſſed.

His Deacon's Orders muſt be produced or ſent; and if it be a pepetual Curacy, his Prieſt's Orders likewiſe.

A teſtimonial as before directed.

If it be a perpetual Curacy, it will be adviſeable to attend to the directions given with reſpect to the requiſites after inſtitution to a living.

Form *of a* Letter Testimonial *for* Institution, *or a* Licence *to ſerve a* Cure.

To the Right Reverend Father in God, SHUTE, *by Divine Providence, Lord Biſhop of Durham.*

WHEREAS *A. B.* Clerk, hath notified to us, that he is preſented to the Rectory (*or* Vicarage) of *A.* (or nominated to the Cure of *A.*) in the county of within yourLordſhip's Dioceſe and Juriſdiction, and for that end hath deſired of us a Letter Teſtimonial of his life and behaviour. We, therefore, whoſe names are underwritten, do teſtify and declare, from our perſonal knowledge of the life and behaviour of the ſaid *A. B.* for the ſpace of three years laſt paſt, that he hath, during that time, lived piouſly, ſoberly, and honeſtly; nor hath he at any time,

(as

(as far as we know or believe) written, taught, or held, any thing contrary to the doctrine and discipline of the church of England. In witness whereof we have hereunto set our hands, this day of in the year of our Lord

No. II.

FROM the time any person determines upon entering into Holy Orders, previously to his application to the study of Divinity as a profession, he should attentively read such books as are calculated to form his mind to habits of seriousness, reflection, and purity of life. With this view, to a more diligent study of

THE SCRIPTURES

than he yet has been accustomed to, let him add the frequent perusal of

Mason's Self-Knowledge,
The great Importance of a Religious Life,
Doddridge's Rise and Progress of Religion in the Soul, and,
Scott's Christian Life.

In

In reading the New Teſtament, I recommend Doddridge's Family Expoſitor as an impartial interpreter, and faithful monitor. Other expoſitions and commentaries might be mentioned greatly to the honour of their reſpective authors, for their ſeveral excellences; ſuch as, elegance of compoſition, acuteneſs of illuſtration, and copiouſneſs of erudition: but I know of no Expoſitor, who unites ſo many advantages as Doddridge; whether you regard the ſolidity of his verſion, the fulneſs and perſpicuity of his compoſition, the utility of his general and hiſtorical information, the impartiality of his doctrinal comments, or, laſtly, the piety, and paſtoral earneſtneſs of his moral and religious applications. He has made, as he profeſſes to have done, ample uſe of the Commentators that preceded him; and, in the explanation of grammatical difficulties, he has profited much more from the Philological writers on the Greek Teſtament than could almoſt have been expected in ſo multifarious an undertaking as the *Family Expoſitor*; indeed, for all the moſt valuable purpoſes of a commentary on the New Teſtament, the Family Expoſitor cannot fall too early into the hands of thoſe intended for Holy Orders.

Of

Of the other treatiſes recommended to his frequent peruſal, the *firſt*, will, (with God's bleſſing) enable him to apply ſeriouſly to that moſt difficult of all ſciences, the KNOWLEDGE OF HIMSELF. It will teach him to *commune with his own heart*; to *examine himſelf*; to *ſearch and try his own ways*; and to know *what manner of perſon he is*. The *ſecond* will help to confirm the good reſolutions, which his ſelf-examination will ſuggeſt to him, of ſelf government and amendment; and will remind him what is the end, and ought to be the main object of his life, and the rule of his conduct. The *third* will bring home to him the ſound and *judicious* reflections of the two former more intereſtingly, becauſe more cloſely, more minutely, and, if I may ſo ſay, more perſonally. The *fourth* will teach him further, and more at large, both to defend the doctrines of Chriſtianity, and to exemplify its precepts in his own life.

THIS courſe of reading ſhould be followed up by a ſerious examination of the whole

Book of Common Prayer.

It's Rubrics and Offices; together with

The Articles of our Church, and

The Ordination Service.

When

When he has thoroughly read and well weighed the books before mentioned, I would recommend to him, as a moſt valuable introduction to his profeſſional ſtudies, Biſhop Bull's "Companion for Candidates for Holy Orders." This will give him a more comprehenſive and more ſerious view of his intended undertaking, than, probably, he has hitherto formed of it. Upon ſuch a view, when he comes to conſider the new ſituations, in which his profeſſion will place him, both to God and man, and the new duties, in which it will involve him, as a miniſter of God, as a teacher of Chriſtianity, and a Clergyman of the Engliſh Church, he will find it incumbent upon him to inform himſelf not only of the general evidences of religion, but more eſpecially of the progreſs of religious knowledge ſince the promulgation of the Goſpel; the truth of its facts, and the authenticity of its records; the principal hereſies which have divided the Chriſtian Church; the various heretical tenets guarded againſt by our Church creeds and articles; the hiſtory of the Church of England; the origin and progreſs of its Liturgy; the ſects which have ſeparated from it; the grounds of their ſeparation, and the reaſons of our adherence. For theſe ſeveral purpoſes I recommend to him the following books, which will

ſupply

ſupply him with materials for his preſent and future ſtudies; as well as for his examination. And *firſt*, as an univerſal ſtore-houſe of information neceſſary to him in the conduct of his theological purſuits,

Doddridge's Lectures.

Gregory's Hiſtory of the Chriſtian Church, 2 vols. 12 mo. 1790.

Hooker's Eccleſ. Polity. Oxford, 1793, 3 vols. 8vo.

Wheatley on the Common Prayer.

Welſhman on the Articles.

Biſhop Burnet on the Articles.

Biſhop Bull's works.

Waterland's Hiſt. of the Athanaſian Creed.

Biſhop Stillingfleet's Vindication of the Doctrine of the Holy Trinity.

Biſhop Pearſon on the Creed.

Burgh's Scriptural Confutation.

Burgh's Enquiry into the Doctrine of the Three Firſt Centuries reſpecting the Trinity.

Grotius de Veritate Rel. Chriſtianæ.

Biſhop Stillingfleet's Origines Sacræ.

Encheiridion

Encheiridion Eccleſiaſticum; which, beſides many valuable tracts of our early Reformers and Divines, contains Biſhop Gibſon's excellent Paſtoral Letters. Oxford, 5 v. 12mo.

Taylor's Key to the Apoſtolical Writings, prefixed to his Paraphraſe and Notes on the Epiſtle to the Romans.

Biſhop Wilkins on Natural Religion.

Gray's Key to the Old Teſtament.

Biſhop Percy's Key to the New Teſtament.

Michaelis's Lectures on the N. T. tranſlated from the German by the learned Mr. Marſh, of Cambridge, with copious and valuable notes, 3 v. 8vo.

Collyer's Sacred Interpreter, 2 v. 8vo.

Greek Teſtament.

Of theſe books the Candidate for Deacon's Orders is expected at his examination to be prepared in the following; and to write on ſome ſacred ſubject in Engliſh and in Latin.

Biſhop Bull's Companion to Holy Orders.

Wheatley on the Common Prayer.

Welſhman on the Articles.

Biſhop

Biſhop Stillingfleet's Vindication of the Holy Trinity.

Grotius de Veritate Rel. Chriſt.

Biſhop Gibſon's Paſtoral Letters.

Gray's Key to the Old Teſtament.

Biſhop Percy's Key to the New Teſtament.

Greek Teſtament.

The Candidate for Prieſt's orders will be examined in the following books; his exerciſes the ſame as preſcribed for the Deacon.

Hooker's Eccleſ. Polity. Book V.

Biſhop Burnet on the Articles.

Biſhop Stillingfleet's Origines Sacræ.

Biſhop Pearſon on the Creed.

Biſhop Wilkins on Nat. Religion.

Collyer's Sacred Interpreter.

Greek Teſtament.

The New Teſtament muſt be, to the candidate of either Order, the foundation of all his clerical ſtudies; as it is the ſource from whence he muſt derive all the principles of his faith. This, therefore, muſt be the firſt and chief employment of his atten-

tion. To all, who enquire into the radical proofs of their religion; to all who would judge for themſelves on ſo momentous a ſubject; all, eſpecially whoſe buſineſs it is to confirm and guard the faith of others; to all, in ſhort, who know the neceſſity of a ſeparate order of men for cultivating that learning, which is requiſite for explaining the original records of Chriſtianity, to ſuch it will be ſuperfluous to inculcate the duty and neceſſity of ſtudying, for the ſake of the New Teſtament, the language in which the New Teſtament was originally written. Inſtead of enlarging further, at preſent, on this topic, I will give the ſentiments of a very learned and celebrated *Layman*, Profeſſor Michaelis, of Gottingen, on the moſt advantageous means of ſtudying and illuſtrating the New Teſtament, becauſe he addreſſes himſelf particularly to the parochial Clergy. I quote from Mr. Marſh's valuable tranſlation of Michaelis's *Introduction to the New Teſtament*.

Cambridge, in 3 vols. 8vo. 1793.

" From the foregoing deſcription of the language of the " New Teſtament, we may form an eſtimate of the requiſites " which are neceſſary for every man, who would underſtand it " fundamentally

" fundamentally, and critically, and inſtead of relying on the " opinion of others, would examine, and decide for himſelf."

" In the firſt place, it is neceſſary to have an intimate ac- " quaintance with the Greek claſſics, as numberleſs words and " phraſes occur in the New Teſtament, which can be explained " by their means only." Vol. I. p. 175.

" But the Book moſt neceſſary to be read and underſtood " by every man who ſtudies the New Teſtament, is, without " doubt, the Septuagint, which alone has been of more ſervice " than all the paſſages from the prophane authors collected to- " gether. It ſhould be read in the public Schools, by thoſe " who are deſtined for the Church, ſhould form the ſubject " of a courſe of lectures at the univerſity, and be the conſtant " companion of an expoſitor of the New Teſtament." P. 177.

" It may be replied, that, if requiſites like theſe are indiſ- " penſable, it is no eaſy matter to attain a knowledge of the " ſacred writings. The fact is not to be denied, and few pro- " fane authors are ſo difficult as the Greek Teſtament; but " I ſhall be leſs expoſed to the charge of derogating from the

" perſpicuity

" perſpicuity of the Divine Oracles, as a very learned theo-
" logian by profeſſion, the celebrated Erneſti, has maintained
" the ſame opinion, in his Diſſertatio de difficultate interpreta-
" tionis grammaticæ Novi Teſtamenti." P. 180.

" Thoſe, who have neither opportunity nor abilities, to ac-
" quire ſufficient knowledge to inveſtigate for themſelves, muſt,
" at leaſt, be in poſſeſſion of ſo much as is requiſite to profit
" from the learned induſtry of others, and to apply, to the
" New Teſtament, thoſe treaſures of Grecian and Oriental
" literature, which their predeceſſors have preſented to their
" hands. But a man unacquainted with the Septuagint,
" and the Claſſic authors, can form no judgement of the criti-
" cal remarks, which have been made of the language of
" the New Teſtament; nor determine whether the meaning
" aſcribed to a word be literal, or figurative, the ſenſe in which
" it is uſually taken, or only ſuch as extenſive reading can
" ratify by the authority of but two or three examples. He
" can have no idea of what is called interpretative probability,
" and is unavoidably expoſed to the danger of giving the ſame
" credit to falſe interpretation, as to the true. In ſhort, he
" can

" can ſee only with foreign eyes, and believe on the autho-
" rity of others, but he can have no conviction himſelf; a
" conviction, without which, no man ſhould preſume to preach
" the goſpel, even to a country congregation." P. 181.

" Nor do I confine my wiſhes for the promotion of exegeti-
" cal learning to Univerſity Profeſſors, who are too often
" prevented, by multiplicity of buſineſs, from quitting the
" beaten path in ſearch of critical diſcoveries. The paſtoral of-
" fice of the country clergy fills only a ſmall portion of their
" time, and as happineſs conſiſts in the continual exerciſe of
" our talents, it might be hoped that many would employ their
" learning and their leiſure, in purſuit of inquiries, where they
" would be naturally rewarded by the ſatisfaction of making new
" diſcoveries, and by an honourable rank in the republic of let-
" ters. The ſtudy of a Greek author is, in itſelf, agreeable and
" uſeful, and it muſt be doubly intereſting to a Clergyman, if,
" beſide the pleaſure ariſing from the author itſelf, he reads with
" the particular view of contributing to explain a work of ſuch
" importance as the New Teſtament." P. 194.

But

But the theological ſtudent muſt not imagine that his ſtudies are to be confined ſolely to the New Teſtament. He muſt extend them alſo to the Old. He muſt not forget the intimate connection which ſubſiſts between the two branches of Revelation, or the links which ſo cloſely unite them. He muſt not forget that both form that indiſſoluble chain of evidence which binds together the various diſpenſations of the Almighty; by which Chriſtianity has maintained its ground for ſo many ages; and ever will maintain it againſt the Sophiſtry of ſcepticiſm, the attack of philoſophy, *falſely ſo called*, or the renunciation of an infatuated people. And here I moſt ſtrongly recommend the ſtudy of the Hebrew language, in which the Old Teſtament is written. The Divine will be amply repaid for any pains which the acquiſition may coſt, by being made intimately acquainted with the merits and beauties of the ſacred volume; by the rational confidence which it will give him in the ſtudy and explanation of that volume; and by the weight, which a knowledge of the original language of the Scriptures will naturally gain him with his people. And let him not be deterred from the attempt, either by the dread of difficulties, or by the injurious ſuppoſition that it is a purſuit unworthy of a man of parts. The difficulties are

fewer

fewer than thoſe which belong to moſt other languages; and the imputation which ignorance and wit have caſt upon this, might eaſily be refuted by the bare mention of ſome of the moſt illuſtrious names, which dignify the annals of genius and of learning in every age, and by that of Lowth in our own. I muſt not here omit to remind the Oxford theological ſtudent of the peculiar advantages which he may derive from his local ſituation by attending the Lectures of the preſent learned Regius Profeſſor of Hebrew, Dr. Blayney. From theſe lectures he will receive not merely elementary inſtruction, but what is infinitely more material, be carried on to the attainment of a critical knowledge in the nicer parts of a language, which deſerves all the application that he can beſtow upon it.

Next to the ſtudy of the Scriptures I earneſtly recommend the *Articles* of our church as a text-book to his other profeſſional reading for orders. His ſtudy of the Articles with the proofs of Welſhman or Burnet, well digeſted, will methodize and give effect to his other reading. In all the other books, in which he is expected to be prepared for examination, he will find ſomething to apply in illuſtration of the articles; and ſuch an application

cation of what he reads will ſerve as a rule for particular ſelections. In ſhort, whatever he reads, the young ſtudent eſpecially, ſhould impreſs the ſubſtance on his mind by ſelections, abridgements, and frequent ſelf-examination.

None will be admitted, from the two Univerſities, as candidates for either order, who have not, at Oxford, attended one courſe of the Regius Profeſſor of Divinity's Lectures; or, at Cambridge, of the Norriſian Profeſſor's. A certificate from the Profeſſor will be required as a proof of ſuch attendance.

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